

Expressions Session 7 — Cape Town, South Africa
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October 2019

Well, how quickly the time has gone. It seemed like just Wednesday that we started. We have laid out quite a few principles and defined quite a number of terms. Last night was when I presented the overarch, the concept that frames all of what I have been saying, so now I want to move on to certain applications of these principles. I would like to pick up from where I left off last time, which was, I was speaking about the three things that Paul said he was writing to the Ephesians to convey (see Ephesians 1:15-21):

1. The hope of *His* calling,
2. *God's* glorious inheritance in the saints, and
3. The working of *His* mighty power on behalf of those who believe.

That is where I want to pick up. Let me just briefly recap the two previous references: 1) the hope of *His* calling, and 2) *His* glorious inheritance in the saints. In Ephesians 1:17, Paul says:

...that the God of our Lord Jesus Christ, the Father of glory, may give to you [Paul is praying that the Father would give to the brethren in Ephesus:] the spirit of wisdom and revelation in the knowledge of Him [Christ]... (Ephesians 1:17 NKJV).

So there is *wisdom and revelation* that accompany *the knowledge of Christ*. It means it is not ordinary wisdom; it is not obvious wisdom. It is wisdom that comes from revelation and insight. To that end then, he asks that the effect upon them be that,

*...the eyes of your understanding being enlightened [The notion there, the word “enlightenment” is a reference to light coming on.]; that you may know what is the hope of **His** calling... (Ephesians 1:18a, emphasis added).*

The implication is that this information is not readily apparent, and it is because people are approaching it from a darkened perspective—their minds are darkened. So it suggests a present state of being that makes it such that it is not obvious at all to the normal observer, these particular truths; they are hidden, as it were. So he is praying that the eyes of their understanding be enlightened, that they may know what is the hope of *His* calling—God's calling,

*...what are the riches of the glory of **His** inheritance in the saints, and what is the exceeding greatness of **His** power toward us who believe ... (Ephesians 1:18b-19a, emphasis added).*

I want to pause there for a moment, but I will continue the reading. Do you notice that the emphasis is on *Him*? This morning in the breakfast meeting I was pointing out again that in the application of faith, the point of vulnerability is whether or not God actually shows up. The book of Ephesians is very much about framing the nature of God in terms of an original intent—that this is what God intended, and it succeeds because this is who God is. The evolution of theology has been largely in the wrong direction, by focusing on what *we* need to do. The secularization of theology is by a focus on the centrality of man and what man is required to do. In that sense, it is pagan. It is not any different from the pagan gods and the way worshipping a pagan god was thought to be, especially the influence of the Greek gods. Because there, you see, the Greek gods were never presumed to be knowable. It was not presumed that you might know them, and it certainly was not presumed that you could have a relationship with them. So it was whimsical. In the mythology surrounding the notion of Greek gods, they were arbitrary and capricious, whimsical; humans were toys to be toyed with. Unfortunately, the current evolution of theology by this narcissistic emphasis on the primacy of man inevitably recasts us in a relationship to God that is fundamentally pagan—unbiblical, far from the reality.

The reality is that God is near to us. So near, in fact, that His invitation is that we might be *in Him*. Now, in reactivating the discussion of *zoë* (Strong's G2222), eternal life, we are discussing the fact that the human being was created by the Creator to contain the life of God. So much so, that your bodies are not who you are, they are the containers of who you are. So, your body is more where you are than it is who you are.

But in the theology of the primacy of man, the vision that is given preeminence is your physical form. You will hear nonsensical theologies like “live your best life now.” What an absolutely idiotic perspective, far from the truth, but in a crystalline fashion speaking the language of theology in the current age. That is why you cannot answer certain questions like, why horrible things happen to people. You have to find a way to blame the victims, and the blame is predictable: They did not do something right. That is like the myth of Sisyphus, as I referenced this morning. You can never roll the boulder up the hill and get it set. It is your endless task. It is a kind of existentialism in the paradigm of the Christian faith. It is nonsensical because it only works in good times. What if your “best life” is extremely challenging? Then you inevitably default to the notion that this is

not your best life, because you compare it to other people's best lives, well-attended by material things, and your perspective is distorted.

So once again, we see the centrality of *Him*: the hope of *His* calling, *His* glorious inheritance in the saints, the working of *His* mighty power on behalf of those who believe. All of these references inherently imply a relationship in which *He* is the prime actor. It is that perspective that induces Paul to come to the conclusion that when Paul is weak, he is strong.¹ And Paul was no weakling by any measure. In fact, not only was he not a weakling before he was converted, in his discovering the power of weakness, he actually evangelized the Roman world against the odds of unbelievable pushback and hardship from both the realms of men and the demonic, governmental and civilian. That required a degree of strength that extended beyond the reserves of the natural man, and that is what he discovered. So he gloried, to use his own language, he gloried in his weakness.¹ That does not mean he was weak. It meant he swapped strengths. He traded what he could do for what he came to know God intended, inasmuch as he understood and said so: that God had spoken regarding him that he was a chosen vessel to carry the name of the Lord among the Gentiles and their kings, and to suffer many things for the name of the Lord.² The hope of God's calling is that He has called us to be unique carriers of His presence in the earth.

Now while we are on the subject, let me just say that your sufferings are by no means to be interpreted as that which disqualifies you from the calling—quite the opposite. Your sufferings are the necessary preparatory framework that allows that which is inconsistent with the nature of God being formed in you to be removed. So your suffering is called refining, or refinement. Even in the natural body, we understand that it is impossible to develop strength without the exercise that is painful to endure. Fitness, for any purpose, requires painful exercise. Even when it is done properly, your body does not want it. Improper exercise, of course, is self-induced turmoil; but with proper techniques and the like, those can be remedied. But there is no avoiding stressing the body to develop strength.

So your sufferings—the way you were born, meaning the circumstances into which you were born, beginning from there, perhaps even beginning in the womb, as painful as those things could be, and living the lives that I suppose all of us have lived—ought to be understood within the context

of God preparing us to be able to carry His presence by having, at a minimum, the removal of those things within us that would seek to exert control over our directions and over our thoughts. Those have to be brought into submission to the rule of our spirit in order to make way for the hope of *His* calling.

“Hope” there is not wish. In fact, **hope** is described as favorable, confident expectation; *elpis* (Strong’s G1680) is the word for hope: favorable, confident expectation. That is what the elders, the ones referred to in Scripture, that is what they grasped when God promised Abraham that of his seed He would bless the nations of the earth, and identified Abraham’s purpose in the earth as the progenitor of a race that would ultimately culminate in the bringing of the Lord Jesus Christ into creation, the Redeemer of mankind. The promise God gave him was, “I will make of you a great nation; and in your seed I will bless all the nations of the earth.”³ Abraham lived in that promise, though he never saw it. He had the confident expectation that this favor from God would eventually become the reality. And it has. It has. We are the beneficiaries of that father’s faith—whoever is of faith is of Abraham. So hope, then, is not wish. It is positioning yourself and your whole idea of being on the reality of what God has told you. So there is that.

Then, “*His glorious inheritance in the saints.*” I will just summarize that piece as we are moving on to today’s messages: *His glorious inheritance in the saints.*

- I had mentioned that the word “inheritance,” and we talked about the word inheritance as the word *kléronomia* (Strong’s G2817), or an allotment, from which we get the word “clergy.”
- We talked about the spirit of adoption, the *huiothesia* (Strong’s G5206), which is the fact that God, in the mature son, establishes a thesis of His own existence, of His nature and His character.
- That it is His *theléma* (Strong’s G2307), His will, which is His choice, His volition, His purpose, His decree. And it is His pleasure, which is to say it is His divine satisfaction. It brings pleasure as it is the expression of His purpose.
- And it abounds! It is not a small matter. It is not a restricted or conservative matter. It is *huperballó* (Strong’s G5235): He throws beyond.

All these define God's inheritance in the saints. It means He is committed to having an inheritance, because it is through mankind, the redeemed mankind, and in particular through the mature son, that God hopes to be demonstrated accurately in the world.

Last night we spoke of God's choice of man over angels for this purpose. This morning we spoke of the imperative of love, which requires the existence of the other, the object of love. There cannot be love without an object of love. At that juncture, love is simply an hypothesis that is unproven. But once the other appears, then love is engaged between the one and the other.

Now, the ultimate condition of love is that the one operates out of the other, because the other is in the one. What I mean by that is this: Jesus prayed, "Father, let them be one in the manner in which You and I are one. You are in Me and I am in You. Let them be one in Us."⁴ It is easy enough to understand how we might be one in the Father and the Son, because we have been granted access to the Son. Yesterday, we talked about the baptism *by* the Spirit, by which we are assembled to the Body of Christ, the *Corpus Christi*, as living members of His person. I want to back up the line now and talk about how He was in the Father and how the Father was in Him. Because in the manner in which He was in the Father and in the manner in which the Father was in Him, we are *in Him* and we are in the Father, because we are now *in Him*. We are part of His living *Corpus*.

So how was the Father in Him? Well, the Father was in Him through the Spirit of the Father. The Father loves the Son and shows Him what He is doing,⁵ and that by the Spirit of the Father. The Spirit of the Father in the person of the Lord Jesus Christ allowed for the title to be conferred to the Lord Jesus Christ as the "Everlasting Father."⁶ Which is to say, that by the presence of the Spirit of the Father within the Son, the mature Son takes on the attitude of the Father and is indistinguishable from the Father. Though they remain distinct, they blend at the point of maturity. And that is the point. When Jesus came to John to be baptized in the River Jordan, the Spirit of God that had been resident in Him since His mother's womb, descended on Him visibly to show the anointing from the Father that He had come now to inhabit fully. He was at that time, thirty years of age.

Now in the tradition of the Jews, when a child was about twelve years old, he was a *bar mitzvah*, which meant He was enrolled in the annals of the fathers, of the family's history, and he began an apprenticeship in whatever enterprise the father was involved with. For a period of time, he would gradually take over different facets of the father's business, until he reached about the age of thirty. At which point, the father would take him around and present him as his replacement. So he would take him to his suppliers, to his customers, to his financiers, and the like and he would say, "This is my son." And the implication was "I am moving back. I am retiring. I am not going to be the front man anymore. I am putting my son in place."

Jesus follows that arc exactly in His own maturation. At the age of twelve He is visiting the temple, and He engages the doctors of the law who were the custodians of the knowledge of who the Father was. So He was discussing and discovering Himself in the Scriptures in the interchange between Himself and the doctors of the law. When His mother found Him in the temple, and she was exasperated, He gave as His explanation for staying behind and talking to these men, "I must be about My Father's business." He had just become a *bar mitzvah*. He was discovering what His Father's business was so that He might become an apprentice in His Father's business. And from that time on He learned obedience by the things He suffered, yet in obscurity.⁷

But now, at the age of thirty, He is the *huios* (Strong's G5207)—He is the mature Son. He had gone through the stages of sonship. He was a *teknon* (Strong's G5043) at the age of twelve, typically associated with the age of being a teenager. He had become a young man, *neaniskos* (Strong's G3495). But at the age of thirty, He was the *huios*, the fully mature Son, the *huiiothesia* of God. He was about to be the demonstrated thesis of God, the picture of God incarnate. The Spirit of God descended on Him in the form of a dove, and what did God say? "This is My Son. From now on, I am only going to do things in the earth *in Son*." That is what Hebrews, chapter one says.⁸ And from that point on, God has not done anything except *in Son*. We are the continuation of the doing *in Son*, because we are His body. We are the current iteration of the incarnation of God in the earth.

Everything in you says, "Slow that down for me." So I will. Because this is what we are talking about when we mean: He is *in us*. You see, we are the ones who are afraid of God. He is not afraid of getting involved with us; He created us so He could. Nothing we do, eventually, has the ability

to actually affect God. You hear people talking all the time about how the name of God has been so trashed and abused by bad actors. No. God remains inviolate. God is God. He is the sovereign. No opinions of men, individually or collectively, changes the reality of God. We do not know that kind of security because we depend upon good press to feel that we have value. When did it ever matter to God what the press said about Him? Years ago there was a *New York Times* article that in bold banner headlines declared, “God Is Dead.” I think *The New York Times* is probably closed by now, because online news has replaced print news. So, *The New York Times* might be dead. God actually survived quite intact. We are afraid of the notion of incarnation because we think it is our idea. No, no. Incarnation is God’s idea. We did not have a thing to do with it. We did not make it up. He made it up when He said, “Let Us make man in Our image, after Our likeness” (cf. Genesis 1:26). And in fact, the first iteration of that principle is when God formed from the earth a container into which God imparted *zoë*.

We have been talking these things through for several days now, so I can go to these things without having to re-lay the foundation. The life that was in God, the life that defines God, includes His characteristics. If you dip a bucket in the ocean here in the Cape, and you take it to a university and do an analysis of the chemical contents of the water, the water in the bucket would be identical to the rest of the ocean. It will possess all the characteristics of the ocean in its actual configuration, but it is not the whole ocean. The fish could not swim in the bucket and you could not move these oil tankers around in your bucket, but as far as the properties of the ocean are concerned, they are one hundred percent represented by the content of your bucket. When God created a container for His *zoë* life, He meant to put all of the attributes of God in the bucket. That, from God’s viewpoint, is God coming into flesh that He made. Do you know what that term is called? Flesh is carnal—the word “carnal” is the word for flesh. “Incarnate” means to be held in the flesh. God, by making Adam in the way God made Adam, was incarnate in the flesh in Adam. He intended it. Do you know how I know that? He said so: “Let Us make man in Our own image, after Our own likeness.” He was not talking about the flesh, because God cannot be contained in His entirety in the flesh. He made a container for that component of being, that endowment, that portion of being that emanated out of His own person.

That is why He did not choose angels as His representatives. That is why no angel is His son. For that fact, an angel does not contain the *zoë* life of God. Therefore, the characteristics of God can never be found in an angel. As part of the general creation, they might reflect the glory of God in this way: that the creation demonstrates that its Creator is magnificent.

But man carries the image and likeness of God. That is incarnation. That is why God chose to create man: to put Himself on display in the vessels of humankind. Because we have received a spirit out of God—a gift from God that becomes our own to possess, therefore we have a spirit—that spirit is perfectly compatible with the nature of God, inasmuch as it came directly out of God. There is an absolute correlation, a one-to-one relationship, between the frequency of the human spirit and the frequency of God. When God speaks, you can hear God in your spirit. You are supposed to! That is what He designed. That is what He hopes for! All this is from God. That is why the emphasis is on God: the hope of *His* calling, *His* glorious inheritance in the saints, (and the final piece of those three) the working of *His* mighty power on behalf of those who believe.

So, we are *in Him* in the sense that we are already *in Christ* and Christ is in the Father (I will come back to that); and the Father is in us because the Father is in Christ and we are *in Christ*. It is inevitable. If you are in a thing and something else is in the thing, then the thing that is in the something else is in you because you are in the thing that it is in. [Laughter] So if you are in the water and the red tide is in the water, the red tide is all around you because you are in the water. Whatever is in the thing that you are in, is in you. So, He is in us by the Spirit, He is in us having given us spirit, and He is in us having activated our spirits by His Spirit. We are *in Him* in this sense.

This is a reference to authority—to power and authority. We may properly claim to be the *exousia* of God's *dunamis* (to bring you back to some of the earlier discussions). ***Dunamis*** (Strong's G1411) is power. ***Exousia*** (Strong's G1849) is executive authority. And the only caveat is that we be lawfully constituted, which is to say, we stay within the boundaries of the endowment of power that He has entrusted to us. So in that sense, we occupy a position called the plenary potentiary, or the **plenipotentiary**, which is to say, we are the potential for the demonstration of the authority and power of the One whose authority and power it is. That is the plenary. We refer to the source

and origins of authority as plenary, because vis-à-vis that configuration of power, there is no contest. If you have plenary authority, it means you have all authority. Jesus said, “I have all authority in heaven and on earth” (cf. Matthew 28:18).

So, there are two types of authority:

1. There is original authority that comes out of that original, native, primary source; aboriginal is the word I was looking for. It is *aboriginal*: from the Father, from the origin. *Ab* is Father, original. When you talk about aboriginal people, you are talking about a people group that is distinct; you cannot trace ancestry beyond that. So Charlotte’s people are aboriginal people; you know, the Mari and others came from that aboriginal people. Father—the source of fatherhood. So plenary authority is the wellspring of authority. There is no looking below or looking behind that source, because there is no behind it; it is the spring itself. It cannot be disturbed.
2. All other forms of authority are delegated—delegated authority. So, your delegation must be appropriate; meaning, it is consistent with the reason He created you. He does not give you authorities to extend into domains He has no intention of putting you in. When you extend beyond the domains that He means for you to occupy, then you are on your own. Then you can always tell the difference between divine authority functioning and your own, because your own is always about manipulating others, controlling others, intimidating others—by whatever means you gain dominance over them, it is apparent that *you* are doing it. The danger of moving beyond the set boundaries of your calling is that you have to maintain everything you initiate. You can never be at peace as long as you are the sovereign of that domain.

But once you are operating within the metrons, the measure of... The term “metron” means: measure of. Like a metronome is the measure of the beat, a metropolis is the measure of the sphere of political rule. The root word “metron” means measure or standard. In fact, the term “meter” (a distance) is derived from the same word. Standards—so you never go beyond the standards of what God gives you at the current time. It does not mean that God will always limit you to those measures, but it means He will train you in certain measures. And part of the training is to determine how you behave with a little, because you will behave with a lot in exactly the same way

you behave with a little, until you learn the propriety of behavior relative to the little. When you act appropriately with what measure has been given to you, then guess what? He gives you more! Because, He is so generous.

You see, God does not have to have a storehouse. You do not have to have a storehouse if you are a creator. In computer language we call it “on demand.” When you are faithful with the little that He gives you, He will increase the measure of your rule and He will increase the resources that go with the measure of your rule. That is why, often, we find ourselves stuck in what seems to be a cycle. We are going around and around, and we know that there is more because it is in us. We know. We know intuitively that we are called to more. We get frustrated because we think it is time for the more, and we do not understand why God is holding it back. My suggestion is we talk to the Lord about how He judges us relative to our obedience in the present things.

These things I am telling you about, do you know how I know them? These are the very demons I have had to wrestle with. “Oh Lord, are You EVER going to do...?” And then I go back to prophetic words I got, “You told me that I would go to the ends of the earth and preach the gospel. How come I am stuck in Lodi again?” [Laughter]—to quote a Creedence Clearwater Revival song to the Lord. “How come I am stuck in Port Shepstone? I should be in Cape Town. Why am I in Port Shepstone?” And the answer is: “Because you need to be in Port Shepstone for a while. I am working on things in you. I am not about to let you loose in the condition that you are in.”

But sometimes it is not that entirely. Sometimes, it is that where you are called to is not ready for you yet. Everything is fine with you, and He will keep the motor running, but He will keep you in neutral because if He puts you prematurely in the condition, you will blow it up. Sometimes, it does not have a thing to do with your readiness; you have been faithful. Sometimes that is the frustration, because you have done everything you know to do, and if He showed you anything else, it is true, you would do it. You would attend to it faithfully. So, He is increasing patience in you while He is working in the others. Because God never moves you out into a situation that He has not prepared to receive you. I have blown up enough things to know that.

One of the advantages of actually getting old is that your priorities are clarified for you and you are focused in a way you could not possibly—or, I could not possibly have been when I was

younger. So, all in its time. But the point is that God intends to, and does, inhabit *you*. That is the meaning of incarnation. And, you are given His authority under which to labor. Because, as much as you can be a hard worker, there are things to be done that you cannot do in your own strength. That is what Paul discovered in his weakness. He worked as hard as anyone, worked harder than most, but then he claimed that it was the grace that labored.⁹

So you are *in Him* by being under His authority. That is what it means. He deploys you. You are the potential; you are actually the demonstrated potential of the plenary. The plenary is the One with all authority. You are His potentate, which is the potential actualized. When you come, He comes. And whatever they do to you, they have done it to Him. That is the manner in which He is in you. So, God's glorious inheritance in you is the potential of being seen through you, for He comes incarnate in you. That is the plan! That is not your plan. That is His plan. That is why you are here. Every human being created by God was endowed with that potential.

The potential is activated at the point where you give the life back to God. Once you give the life back to God, that is the thing that is initiated; and it is *His* glorious inheritance. He intends to appear gloriously. The *doxa* (Strong's G1391) of God intends to be seen; the majesty of God intends to be put on display. God intends to put on display the majesty of God *in you*. Two days ago, we talked about the word *elohim* (Strong's H430), magistrates who act righteously, who act justly.

And then finally, the working of *His* mighty power on behalf of those who believe. Now, I want to read from there because I want to move into that section of it. [Reading from Ephesians 1:18]

*...the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power [strength] which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, [You know, when he talks about seating Him, He is talking about power. That is the context, power] far above all **principality and power and might and dominion** and every **name** that is named, not only in this age but also in that which is to come* (Ephesians 1:18-21 NKJV, emphasis added).

This is the language of power:

- “Principality” is an area of rule.
- “Power”/*dunamis* is the ability to accomplish.
- “Might and dominion”—dominion is arché (Strong’s G746), the overarch of His domain, the overarch of His rule.
- And “every name”—the “name” here is title, because you identify power by titles.

If you have titles but no power, then you are fraudulent. But do not deny the titles of legitimate power, because they ought to command authority and respect. If I say I am an apostle, but I am a fraud, it does not matter what I say. I may fool some of the people some of the time, but I am not going to fool all of the people all of the time. But if *you* receive a genuine apostle in the name of an apostle, there is a reward in it for you. You will get what is in the reward. You will get what is in that delegation of power. So, as you have sat and heard, what have you gotten? You have gotten the knowledge of the secrets of the Kingdom of Heaven; you are being shown order and governance, a way of life that a genuine ambassador of a kingdom has the authority to impart.

It is time we clear up a lot of this nonsense. There have been people who routinely come and roll out the apostolic card or roll out the prophetic card. I knew this one guy who would always introduce himself as “I am so-and-so, a prophet of God.” Okay. But if you know the man, you know why he would do that; he had no idea who he was. So, that was like a calling card: I am so-and-so; I am president of a made-up name. I have seen some of the most elaborate names on business cards. When I investigated, it was a post office drawer. They can make up names. But our reaction ought not be, because we see the fraudulent, that there is no real thing. Because if you say so, then when true angels come, you will entertain them unawares and it will not be beneficial to you. Do you know what God expects of you? He expects you to be able to discern accurately. No discernment is required if you just say it is all fraudulent. And you do not require the people to make a discernment if you say, “It does not matter what you call me.”

I am not a person because I have a title. I do not have an identity because I have a title. I have an identity because I am a son of God. So are you. Whatever configuration of power you carry, however, ought be received as it is. Because if you do not receive it, if it is not received, the Lord

as He appears incarnate is not received. “You will not see me again until you say, ‘Blessed is he who comes in the name of the Lord’” (cf. Matt. 23:39; Luke 13:35). So the required condition, you see, is one of discernment. Children are unable to discern, but adults are required to discern. And certainly for mature saints it is inexcusable for you not to discern. We serve you poorly if we do not require you to discern. Grow up. It is about growing up, taking on greater weight. Of course, there will be counterfeits; we have an enemy. But it is your responsibility to discern.

What is at stake is whether or not you benefit from legitimate carriers of grace. Because as long as you say, “You know, I am not sure about this apostle stuff,” and there is a wave of the things of God moving through the earth in that capacity, then you will not join what God is doing because of apathy—tomorrow and tomorrow and tomorrow. I will wait until it is proven. I will wait until X Y Z, and forty years later you are trying to catch up to something that you could have been leading. When you are running after it forty years later, you are not leading it. You are lucky if there is a room made for you at the back of the bus. Yet, you see guys coming in out of breath forty years later, saying, “I am the driver.” No. You overslept. You missed the bus.

“The working of *His* mighty power toward us who believe,” and then he demonstrates what it means for the working of His mighty power by an example:

...which He worked in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.

And He put all things under His feet, and gave Him to be head over all things to the church, which is His body... (Ephesians 1:20-23a, emphasis added).

That would be you. Presumably, that would be you. He is the custodian of all this power and authority, far above, beyond, etc., for the church. You see, He does not need this power in heaven. This power needs to be activated in the earth. But the source of the power has to be seated in the higher realm in order to be able to govern in the lower realm.

...which is His body [And you are in Him—He is in you; you are in Him.], the fullness of Him who fills all in all” (Ephesians 1:23).

The best way I can illustrate this portion is in a revelation that I was shown fairly recently. In the book of Revelation it speaks of a river of life that flows from the throne of God, and on both sides of the river are twelve trees which bring forth their fruit for the healing of the nations.¹⁰ Now, that represents the completed picture: when *that* throne migrates to the earth in the day that it is appointed, which is at the end of the age. But all things that are of an eternal nature... Because the throne is a symbol of something. The throne is not in itself anything; it is a symbol of something. The throne by itself is just a *cathedra*, a seat; but the seat is the symbol of something. The seat is the symbol of authority. A throne—the reason it is not a bench, but a throne, not a chair or a banquette, but a throne, is because we understand the symbolic implication of a throne. It means where the one who has authority sits to adjudicate matters of state.

The throne is not in the dining room of Queen Elizabeth of England, where she has somebody pull up the throne to the end of the table. It is in the state room where she receives heads of state to transact business between nations. When she is not sitting on it, it is just a chair. And from what I have seen, not a particularly comfortable chair at that. In the empty room, empty of the presence of the monarch, it is a piece of furniture. If there is a fire in the palace, it will burn down, and it will burn up the chair just as readily. The fire does not say, “Oh, that is the throne. I cannot interfere with that.” My point is it is a symbol, simply a symbol of a thing. What gives the symbol potency is when it receives the one who actually has authority. Then it is the throne.

When the Lord Jesus Christ was on the earth, the authority of heaven migrated to the earth with Him. He reminded His disciples that He could command the heavens, even in the state of His vulnerability. He could command the forces of heaven; they were at His disposal because He was still the Lord. “Do you not understand that I could command legions of angels to defend Me?”¹¹ Those are not creatures of the earth; they are creatures of the heavens. In fact, they are creatures that wait around the throne for the commands from the throne. He did not have to go back to heaven to command anything. He could command from the earth because He had the authority of

heaven in the earth. It is the appointed ones who have authority, and your authority is where you are—the sphere that God gives you.

So in that sense, the “heavenlies” is not a reference to a place, but a state of being—to be seated in heavenly realms.¹² The word “realms” is “domains.” We know these things, but we have been conditioned to think about them in a certain fashion. When you are seated in your position *in Christ*, you are a functionary within the authority of the living God Himself, wherever you are. That is what Jesus meant when He said we are seated in heavenly realms “*in Christ Jesus*”¹²—that is the operative term. If you are *in Christ Jesus*, you are seated in divine authority, which is described as (What did he say?): ***far above***.

...*He raised Him from the dead and seated Him at His **right hand** [I will come back to that.] in the heavenly places, **far above** all principality and power and might and dominion...* (Ephesians 1:20b-21a, emphasis added).

Every other configuration of power, you are seated *above* that. What I am saying to you, however, is that is not about being in a location; that is about the relationship to God that you are engaged in. Because the notion of the right hand is not like there is a seat, God sits in it, and here on His right hand is Jesus. **Right hand** is the traditional picture of the heir. The right hand is the position occupied by the one who has been positioned as the heir. You know that you have been positioned as the heir because He seats you at the right hand. What did we say about adoption yesterday? Julius Caesar positioned Octavian to succeed him in the rule of Rome rather than his child, his son by Cleopatra of Egypt, because the Romans would not accept an Egyptian as the head of the most powerful empire on the face of the earth, but they would accept one from the family of Julius. So he “adopted”—the word: to position as the heir—he adopted Octavian, who became the successor emperor to Julius.

The spirit of adoption is about the right hand. It is the picture of how you are positioned. The seat of divine authority is your place *in Christ*, who is at the right hand as the One who has to be listened to. God said, “Hear Him.”¹³ God said, “I judge all matters by Son, or *in Son*.”¹⁴ “Where He is, there you may be also.”¹⁵ Why? Because you are *in Him*. You are not next to Him. You are not on His right hand. You are *in Him* who is at the right hand—the position of authority. So wherever you

are is the right hand. You are on the throne where you are seated now. In your circumstances, whether you are lying in your bed at night, sitting on your couch in your room, at your desk, at the restaurant, wherever you may be, you are seated.

The word “**seated**” implies settledness. You are not tossed to and fro. You are not bouncing around. It does not come and go. You are seated. The word “seated” is like when dignitaries come in to a place of meeting, at a conference table there are positioned nameplates indicating, “This, sir, is your seat.” The indication is: at the table, this is your position—this is what you represent at the table. That is what it means to be seated. These are terms of art. They are not domestic terms. We have viewed them as domestic terms and robbed them of the entirety of their potency. To be seated means you are not going to be moved. You shall be like a tree planted by the rivers of water.¹⁶ We shall *not* be moved. That is what it means to be seated.

It is the term “vested.” **Vested**—you have come well, so you are welcomed. You are not a bounder. You are not a pretender. You are not a transgressor. You are not a looter. You are not a thief. You have not broken in. You have come properly. That is why you should endure suffering like a good soldier, because it is the pathway to the refinement that allows you to be seated in your place. But make no mistake, it is about the position of authority, the right hand. When you are properly seated, vested... In fact, by the way, the word “vested” had a history to it. The word investment and investiture had to do with being robed, because offices carried certain robes—robes and gold chains. Have you ever seen the lord mayor of London robed and invested? When the queen was made the Queen of England, she was invested with the office of the queen.

In democracies, we do not understand that. People just walk in and walk out, they come and they go as they will, because we are rotating tables. But, investments and investitures had to do with people permanently seated for their lives. In the revolving tables of democracy, we have lost the sense of majesty. There is no time for the culture of the majestic to develop in a democracy. That is why we do not see majesties. We see people who are filling their sacks in the time they are in office, but not majesties. We see judges who take bribes because there is no culture of majesty.

I am talking to you about us coming back to a royal priesthood, a holy nation¹⁷—functionally! You see, we were not a people. But now, we have become the people of God, a royal priesthood and a

holy nation, because we are a people whom God possesses as His glorious inheritance—majesties! You have to painfully, deliberately, intentionally, straw by straw, line by line, reconstruct that which was lost. *His* glorious inheritance means that you are welcome; you have come properly to your place. You are not going to run in and run out. You are vested with an investiture that shows the riches of your standing. Where you sit is the throne of God, and when you speak, a river of truth comes out of your belly and waters the root systems of people who were lost but now are found. They will grow up on the banks of your river because they are oaks of righteousness (cf. Isaiah 61). They are trees that bear fruit that heal their neighborhoods, that heal the Cape flats. Where you insert into that culture of fatherlessness, the potential of fathers who come from the House of God. And gang members find stability, because a righteous father has taken them into his household. Your word will bring life. Your decrees will bring order. And the dry land and the desert will bloom again because of the river of life that is flowing from the throne of God, on which sits the majesties of God to execute judgment in the earth.

Endnotes:

1. See 2 Corinthians 12:9-10 ASV: “And he hath said unto me, ‘My grace is sufficient for thee: for my power is made perfect in weakness.’ Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong.”
2. See Acts 9:15-16 NKJV: “But the Lord said to him, ‘Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel. For I will show him how many things he must suffer for My name’s sake.’”
3. See Genesis 12:2 NKJV: “I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing.”; see also Genesis 22:18 NKJV: “In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.”
4. See John 17:20-21 NKJV: “I do not pray for these alone, but also for those who will believe in Me through their word; that they all may be one, as You, Father, *are* in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me.”

5. See John 5:20 NKJV: “For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel.”
6. See Isaiah 9:6 NKJV: “For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.”
7. See Hebrews 5:8 BSB: “Although He was a Son, He learned obedience from what He suffered.”
8. See Hebrews 1:1-2 NKJV: “God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by *His* Son, whom He has appointed heir of all things, through whom also He made the worlds.”
9. See 1 Corinthians 15:10 NKJV: “But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God *which was* with me.”
10. See Revelation 22:1-2 NKJV: “And he showed me a pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb. In the middle of its street, and on either side of the river, *was* the tree of life, which bore twelve fruits, each *tree* yielding its fruit every month. The leaves of the tree *were* for the healing of the nations.”
11. See Matthew 26:53 BSB: “Are you not aware that I can call on My Father, and He will at once put at My disposal more than twelve legions of angels?”
12. See Ephesians 2:6 BSB: “And God raised us up with Christ and seated us with Him in the heavenly realms in Christ Jesus.”
13. See Luke 9:35 NKJV: “And a voice came out of the cloud, saying, ‘This is My beloved Son. Hear Him!’”
14. See John 5:22 NKJV: “For the Father judges no one, but has committed all judgment to the Son.”
15. See John 14:3 NKJV: “And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, *there* you may be also.”
16. See Psalm 1:3 NKJV: “He shall be like a tree Planted by the rivers of water, That brings forth its fruit in its season, Whose leaf also shall not wither; And whatever he does shall prosper.”

17. See 1 Peter 2:9 NIV: “But you are a chosen people, a royal priesthood, a holy nation, God's special possession, that you may declare the praises of him who called you out of darkness into his wonderful light.”